The Temple Artisan

NOVEMBER, 1918

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Mysticism and Social Science

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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revivified in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Halcyon, California.

The Temple Artisan

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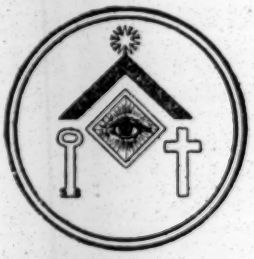
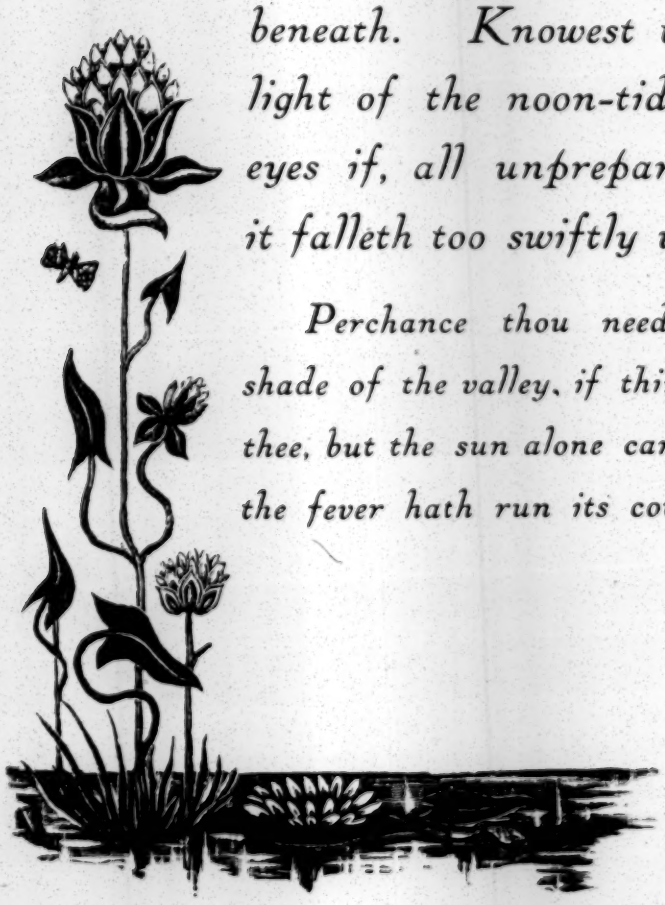
Behold, I give  **unto thee a key.**

RENEW THY LIFE

Raise thine eyes to the light on the Mountain Top when the morning sun shall gild the Heavens, thou who dost rest supine in the shade of the valley beneath. Knowest thou not that the light of the noon-tide will blind thine eyes if, all unprepared for its glory, it falleth too swiftly upon thee.



Perchance thou needest the coolness and shade of the valley, if thine heart is hot within thee, but the sun alone can renew thy life when the fever hath run its course.

FROM THE MOUNTAIN TOP.

The Greatest and the Least.

Impelled by Law Divine, a spark of life—a pilgrim from the abysmal depths of Time, fared forth to seek a goal above, beyond the glittering orbs which span the skies.

The Law Divine which sent it forth had clothed it in a form and said, "I bid thee seek through all the fields of space till thou shalt find a place to rest thy feet upon. There shalt thou labor on with that thou findest there, till thou and it shall reach the power and glory of the sun which gave thee birth. Then shalt thou be a sun to guide the lesser sparks, the wanderers of the skies."

Through all the kingdoms of the earth, in forms innumerable, sped the spark, until in human form it stood a king o'er all beneath it in life's scale. Then stirred by pride, in mad ambition's course, that whilom spark forgot its source, forgot the purpose of its pilgrimage, and said, "I am a god. No longer will I tread this lowly path upon the earth. Let others do the work for which I came. I seek a greater kingdom and a throne. The middle path is all too narrow for my feet. I fain would reach the sun and dare its wrath, for I have made myself a god, and who and what shall block my way to that I seek?"

Then came a pricking of the skin, and looking down upon the ground beneath its feet, this would-be god beheld a tiny, crawling thing, a creature with a swiftly darting, forked tongue, a thing so small his clumsy fingers scarce could lift it from the ground. But ere the sun could sink to rest, that godlike form lay still and dead upon the earth so lately spurned.

Verily doth thy God, the Ancient of All Days, choose the least to confound the greatest.

OUT OF THE NIGHT.

Out of the night the pilgrims came,
Out of the night of death and shame;
Out of the night of terrible tears,
Out of the night of torturing fears,
Out of the night of horror and pain,
Out of the night to the light again.

Out of the night the pilgrims came,—
The sick and the blind and the halt and the lame,—

From the leer of sin and the jeer of pain,
From the fire of lust and the greed of gain,
From the rack of passion, past prison walls,
From the soul's deep dungeons where misery crawls,
Out of the night of fear and shame,
Out of the night the pilgrims came.

Out of the night the pilgrims came,
Out of the night where love's but a name,
Out of the night of make-believe day,
Out of the night of feverish play,
Out of the night where the true is a jest,
Out of the night where the pure is a pest,
Out of the night where women are things,
Out of the night where any man flings
Himself and his soul on the tables of chance
To win from his mistress a courtesan's glance,
Out of the night where children are born
In fear, and in foulness, in loathing and scorn,
Out of the night no name can name,
Out of the night the pilgrims came.

But one of the pilgrims paused in prayer,
And these were the words he whispered there:—

"I would go, dear Lord, to the night again,
To the night of fear, to the night of pain,
To the night of sin and self and shame,
To the night of terrors without a name.
Place Thou in my hand Thy torch of light,
Touch Thou mine eyes with Thy gift of sight,
Smite Thou my soul till its white-hot flame
Shall blaze a path through the night of shame,
Then grant me, Lord, to lead back to Thee
Lost souls from their depths of agony."

So, back to the night God's pilgrim went,
Into the night of the wan and spent.
But One went, too, close, close at his side,
Whose Step kept pace with the pilgrim's stride,
Whose Eyes shone bright with a wonder light,

Who healed the sorrow and scattered the night,
Who wooed the fearful and won the lost,
Who brought deep peace to the tempest tost.

And the pilgrims pressing up from the night,
Oh! they saw the Flame and they saw the Light,
And a song rang out from the mountain side,
Whose echo floated over the tide
Of the terrible wreck-strewn night of life
Till lost souls heard in that hell of strife
And they lifted their eyes, and they saw a light,
There in the darkness, yea, there in the night,
And they found the path which the luminous feet
Of the Prince of Peace and the pilgrim beat,
And they cried, "Oh brothers, behold! a way
That leads from the night out into the day."

Then, up by the way God's pilgrim came,
They, too, pushed out of the night of shame,
And their song rang clear through the lifting night,
And their feet made broad the path of light,
And their hearts, uplifted, wrought a spell
Which drew whole peoples out of hell,
Till pilgrim nations singing came
Out of the night of sin and shame.

GEORGE BLAKESLY LITTLE.

Halcyon, Convention Time, August, 1918.

THE SEPARATION OF SEX
AND
THE MODERN THEORY OF TWIN SOULS.

TEMPLE TEACHINGS. OPEN SERIES. No. CXXXII.

Only an embryologist who was also an Occultist could reach a satisfactory solution of the mystery of the separation of the sexes in the third root race. The process of separation covered many ages of time during which the sweat-born, egg-bearing and androgynous races gradually changed from one order of evolution into another, and it is only because the present theory of twin souls has originated from an unconscious recognition, or latent memory fixed in the substance which constituted these bodies in that third

race that we refer to it at all in considering the said theory. If we are to arrive at any definite conclusion concerning this subject we have first to consider the divine spark or Monad containing within itself all the potencies of Atma, Buddhi, Manas, and to understand that the Monads—the God in man—of the first, second and third root races are also the Monads of the fifth, the present root race. While these Monads have remained the same from age to age, they have clothed themselves in matter of many different vibrations—astral and physical forms. According to the Secret Doctrine the Monad—the divine spark—the God in man—manifests as a personal ego, when it incarnates in form, and something remains of each personality through all its incarnations through its connection with Manas—mind—when the latter is perfect enough to assimilate Buddhi—the Christos. (See page 265, Vol. 1, S. D.) With the incarnation or overshadowing of the sons of mind—the highly developed spiritual entities of a previous great age—in a portion of the mindless third root race of the present age, in order to save it from extinction, that portion of the race gradually became possessed of Higher Mind to some degree and eventually became identified with those spiritual entities. This brief *resumè* of the evolution of the first three races is necessary to enable the thinker to grasp the point we wish to make here, *i. e.*, the position in the scale of life of the race in which occurred the separation of the sexes, and the state to which the human race would descend if the generally accepted modern theory of twin souls was correct, based on differentiated sex as it most assuredly is.

The creative power or principle is indivisible. The positive and negative aspects of that power in differentiation as in the masculine and feminine sexes, occurred in the latter part of the age in which the previously mentioned portion of the third root race separated into sexes, not by arbitrary separation of one composite body into two parts, but by a process of embryology. When it is remembered that even the present races of the earth are egg-born, the ovum or egg developed in the ovaries of the female and impregnated by the male being the creative center of human and animal life, it does not strike one as visionary when he learns that in an early human race the foetus developed within an egg shaped vehicle, which was exuded from the abdomen, something as drops of sweat exude from the skin of the present human race. It must be borne in mind that these egg-born bodies of the early sub races of the third root race were not constituted

of such dense substance as are the bodies of the later races. They were formed of an elastic tenuous etheric substance. This substance was gradually condensed and consolidated as evolution proceeded. Only a slight modification of mind was possessed by the first sub races of this root race, therefore they were not as morally responsible as later races became, and fell into gross sensual sin.

While the Monad—the vehicle of the Higher Self—was identified with those bodies to some degree; the link—the higher manas—was not there as yet, and only became so connected by the incarnation or overshadowing of the Sons of Mind. However, as the divine soul is the seat of memory there exists even in the memory of the men and women of the present races of the earth a latent consciousness of the period before the separation of the sexes, and in the more highly developed of the present race there is also an intuitive perception of a future race and a period when the two aspects of sex will again be reunited and a sexless, a highly developed race, will be evolved; but this does not mean that two physical forms will be united. It will be by a process of embryology by which certain organic changes will occur. The law of affinity, the law which compels like to seek like, must inevitably draw into closer communion all those beings who originally sprang from any one great group soul,—one of the Sons of Mind referred to above. The development of the higher principles, qualities, etc., of life in each unit of such a group soul would naturally tend to draw all such units toward each other, as even in the present life people of like minds and purposes are naturally drawn into close association. It could not be in such relations as is generally understood by the twin soul theorists, for sex as it is now understood will not be manifest in those more highly evolved souls; the era of physical generation will be over for them. The power of creation by will and yoga—will and mind—will be possessed by each such unit. The latent memories fixed in the souls of humanity of the period when the Father-Mother principle, the two as one, manifested in each unit as in the third root race, would naturally attract any two people who in this present incarnation mentally vibrated most closely to a single keynote of the substance of which they were formed, whether they were in male or female bodies, and that keynote may be found in some one degree of magnetic energy. This natural law accounts for the close friendships between man and man and between some women and men, and also partially

accounts for the attraction which impels many to enter marital relations who are totally unfitted for the same, when there might have existed a warm personal friendship between them had it not been for the power of the passional aspect of sex which temporarily blinded them to the qualities in themselves which must eventually force them apart.

The higher aspect of sex would not have so blinded them had their relations been on simply a friendly footing, but would have aided them in overcoming lower qualities if they had possessed them, or helped in the development of much higher qualities and so established a lasting friendship, such as is possible when sex is under control. Such a bond would unite them more and more truly as their evolution proceeded, until they became in deed and truth one being in thought and feeling.

The fact of the spiral evolution and involution of matter would indicate that a much more rapid vibration of all forms of life must obtain at the highest point of each spiral of an involutionary period than at any other point of the period and therefore would show how impossible it would be for man to return to the same state and conditions of life which obtained in the androgynes of the third root race when the sex principle was not so differentiated; therefore, how unlikely it would be that the twin soul theories now based on sex contact could have a real spiritual foundation.

It is a commonly accepted truism that a half told truth is far more dangerous than the worst kind of a lie, and in no instance do these words apply more forcibly than in the fallacy of the impurity and immorality of sex as sex. The generally accepted ideas concerning the necessity for celibacy in the case of an aspirant to spiritual development before he has reached a certain defined degree of life is based on a fallacy, and the fallacy itself is a result of a wrong presentation of a natural law, insofar as the masses of mankind are concerned.

There is nothing impure or evil in sex; the impurity and evil are the result of the abuse of sex privilege, and in ignorance of the fact that what may be normal and right under some circumstances would be abnormal and therefore wrong under other circumstances.

(To be continued) H—

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EDITORIAL MIRROR

"And a little Child shall lead them."

Among the nations of the earth this "little Child" is the New Ideal of international relationships based on a fundamental Peace and Unity.

This New Ideal can only be realized by the formation of a League of Nations pledged to enforce peace, if need be.

This League of Nations would only be a piece of machinery for doing a certain work. No machine will work unless there is sufficient motive power behind it. With a League of Nations the motive power would be the will and determination of the majority of the people of the earth to make that piece of machinery do its proper work. The motive power of will and spirit must be there.

The planetary upheaval resulting from the Great War has brought forth the Ideal as well as the motive power to put the same into practical expression on this earth.

The United States is in a sense the youngest—the "little child" among the nations of the earth involved in this great war. The Logos—the Higher Self, of this nation caused a practical idealist to be in the seat of power in this world crisis. This practical idealist, President Wilson, has enunciated for the peoples of the earth the fundamental principles which shall make all nations free and forever banish war and international hatreds if concrete laws based on this principle are once adopted by a league of the principal nations of the earth.

Months before the United States entered this war we said in these columns that it was vitally necessary that the United States should enter the war in order that the right result might ensue. The U. S. did finally enter the war and on what a basis of high principle and unselfishness!

It said in effect—we do not seek territory or indemnity for the sacrifices we shall make in treasure and blood. We will battle for the freedom of the peoples of the earth and the result achieved shall be our reward. And this little child force of the United States is leading the nations toward the goal of Light and Universal Peace.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 158

THANKSGIVING AND FREEDOM

Do you want to be free to do something you very much enjoy, to go somewhere you very much desire to see, to visit someone you very much love?

Then be very thankful for the things you already have, for the work that is yours to do today, for the friends that are about you at present.

No one can be free until he is thankful for the many good things that are his already. And every one has many, many, more blessings than he has any idea of. The poorest, the most wicked, the loneliest, the richest, the weakest, the strongest, all have blessings if they will but seek for them.

The only trouble is we fail to look for our blessings, forget to be thankful for what we have, and so can not have more until we recognize that which has already been given us, and can not free ourselves for larger, greater things.

Have you ever thought what it would mean not to have a drop of water to drink? Shall we be thankful for the water that is ours for the taking?

Would it mean anything to you to have one foot instead of two? Then let us give thanks that we can walk and run as we choose. If we are kind enough to remember we may be given opportunities we have not even thought about and be happier than we can imagine.

Has it ever occurred to you, too, that others can only be freed for larger, greater opportunities according as we express our gratitude to them for things they have done for us.

November *St. Nicholas* of 1917 tells a story of a blacksmith who did beautiful work, the same for rich and poor alike. He wanted very much to be free to do other things, to go to other places, but he could not until some one remembered, not only to pay him for the work he did, but to thank him as well. Everyone was glad to

pay, some even wanted to give more than the blacksmith asked, but none thought to thank him, so he had to remain at his task day by day, year by year.

Finally there came a young boy on his way to the fair. He was very anxious to be there in time for the opening, but he had to stop with the blacksmith and have his horse shod.

Quickly, happily the smith shod the horse, the boy jumped on it, paid the smith, and rode off saying:

"We'll be at the Fair ere the drum beat calls,
For that the good smith we thank!"
Now scarce had he uttered his grateful words,
Ere a glad voice cried, "Free! Free!"
And something—a shadowy, mist-veiled form—

The dumbfounded lad did see.
Then "Free! Free! Free!" the lad heard again
As vanished that figure vast;
He stared in amaze; then to tell the tale,
Away to the Fair rode fast.
No din of a forge and no hammer-stroke
Has clanged in that moorland since,
But the lad in prosperity from that day
Lived happy as any prince."

BOOKS.

A new edition of Brother of the Third Degree is now out. Price is $2.15, postpaid.

"The Stanzas of Dzyan," a reprint from the Secret Doctrine, with introduction and notes, is a book worth having to all students interested in the fundamentals of the Secret Doctrine. Price 60 cents, cloth.

Students of Theosophy need no introduction to the Light on the Path, but all may not have seen the neat little miniature edition of same in leather small enough to go into the vest pocket, yet containing all that the larger book does.

My Tussle with the Devil, and Other Stories by O. Henry's Ghost, is published by the I. M. Y. Publishing Co. of 1400 Broadway, New York City. A collection of short stories purporting to have been transmitted by the ghost of O. Henry. The reader must judge as to that. The stories are virile and striking with a vein of

the occult running through many of them. The book is of nearly 299 pages and attractive in style and binding. May be ordered from the Halcyon Book Concern. Price $1.00.

Every student of the occult should have a copy of "A Working Glossary of Theosophical Terms," which gives a clear, concise definition of terms in general use in occult and theosophical literature. Price 50 cents. Any of above from Halcyon Book Concern, Halcyon, Calif.

TEMPLE ACTIVITIES AND NOTICES.

Sister Ida J. Wilkins is again at the Centre after a long visit to the Atlantic Coast, where she contacted many members and Temple groups disseminating her usual uplifting Temple force on all she contacted.

* * * *

Miss H. A. Farrar has returned to Los Angeles after a stay of about two months at the Centre.

* * * *

Brother F. G. Whitney is again at the Centre for the winter, the while functioning his usual helpful forces.

* * * *

"Another sister, too." Mrs. Florence Callendar recently affiliated, has returned to Pasadena for a spell, but expects to return to Halcyon in January. This new sister has already started forces and things into motion that will increase the general efficiency of the Centre.

* * * *

Our devoted sister, Miss Edith Bennet, who underwent a severe operation in the hospital at San Luis, is at the Sanatorium recuperating. Miss Bennet is convalescing finely and is able to be up and around now to a considerable extent.

* * * *

"An Opened Book, or The Mirror of Destiny," by Meri (B. S.) is an attractive booklet, being a reprint from articles in THE TEMPLE ARTISAN some years ago predicting coming events and changes in the world, and occult movements under the Lodge guidance. The booklet is issued by the Temple, and would make an interesting Christmas token. Price 25 cents a copy, postpaid. May be ordered from the Halcyon Book Concern or the Temple direct.

Other Temple books that make good Christmas remembrances for those interested in Occult Study are "From the Mountain Top," and "Occultism for Beginners," listed elsewhere.

* * * *

Miss Jean Little, of Palo Alto, is at Halcyon for a spell helping to spread building forces everywhere.

* * * *

The Temple Calendar for 1919 is now printed and on sale at fifty cents each postpaid. A fitting Christmas and New Year souvenir of The Temple. The Calendar for 1919 is based on the Law of Twelve showing the Twelve-fold Division of Natural and Divine forces. Each page is a condensed treatise on some aspect of this subject. Thus is shown and enumerated with explanatory comment the Twelve Jewels, the Twelve Sons of Jacob, the Twelve Basic Salts of the Human Body, the Twelve Pairs of Cranial Nerves, the Twelve Chromatic Tones, and so on. May order from Halcyon Book Concern or Temple direct.

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Godetia.
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Pinks, Double Mixed.
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